the past self-consciousness are tricks of the limited, unstable action of mind. Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future, but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. This consciousness we can become aware of when we draw back from the mind and its activities or when these fall silent. But we see first its immobile status, and if we regard only the immobility of the self, we may say of it that it is not only timeless, but actionless, without movement of idea, thought, imagination, memory, will, self-sufficient, self-absorbed and therefore void of all action of the universe. That then becomes alone real to us and the rest a vain symbolising in non-existent forms—or forms corresponding to nothing truly existent—and therefore a dream. But this self-absorption is only an act and resultant state of our consciousness, just as much as

was the
self-dispersion in thought and memory
and will.
The real self is the eternal who is
obviously
capable of both the mobility in Time and
the
immobility basing Time,—
simultaneously, otherwise
they could not both exist; nor, even,
could one
exist and the other create seemings.
This is the